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Croyances, rites, institutions. Par COMTE GOBLET D'ALVIELLA.

Paris: Paul Geuthner, 1911. 3 vols. Pp. xx+386; 412; 386. Fr. 22.50.

It is a pleasant custom of distinguished European scholars, when approaching the close of a long period of intellectual activity, to collect and publish their numerous fugitive papers—reviews, essays, and minor monographs. These *gesammelte Schriften* are not without utility at a time when the multiplication of special journals has made it almost impossible to keep up with the periodical literature of even a modestly limited specialty. Count d'Alviella's work has evidently been suggested by the appearance of the *Cultes, mythes, et religions* of Salomon Reinach (3 vols., Paris, 1905-8), which bring together many "chips" from the workshop of that encyclopedic scholar. The two collections cover substantially the same ground. A mere glance at their tables of contents discloses the remarkable progress made during recent years in a field of research for which "social anthropology" is tending to become the accepted name.

In *Croyances, rites, institutions*, Count d'Alviella gives us the "gleanings" of thirty-five years of unselfish, persistent devotion to anthropological and sociological studies. We welcome its appearance, though, to be quite frank, we believe that judicious compression might have reduced these three portly, well-printed volumes to two, or even to one, without sacrificing anything of permanent value. Many papers in the collection originally appeared as book reviews which were not so much critical comments on the authors' views as lucid summaries of the authors' arguments. All this was valuable enough in its time, but, in most cases, a student today gains little profit from reading estimates of works which themselves no longer represent the latest conclusions of his science. The count, moreover, has merely reprinted his earlier papers, without making any attempt to revise them and to bring them up to date. In general, we should say that the greater part of this collection will prove more valuable to the future historian of social anthropology than to contemporary scholars who are grappling with the concrete problems of the science.

Count Goblet d'Alviella, a senator of Belgium and a professor at the University of Brussels since 1884, is rightly reckoned among the pioneers in the historical and comparative study of religions. The Hibbert Lectures *On the Origin and Growth of the Conception of God* (1892) and the *Migration of Symbols* (English translation, 1894) are perhaps his best-known works. He belongs to the English school of anthropologists and

gratefully mentions among his masters Tylor, Spencer, and Max Müller. In 1911 he still remains faithful to the general principles of interpretation which, following his masters, he had begun to set forth as early as 1876. At the same time, he has a hearty welcome for the researches of the younger generation of students and recognizes the value of their work in elucidating such subjects as magic, totemism, and taboo. If he fails, anywhere, rightly to appraise the value of recent work, it is in his treatment of the French sociological school represented by Durkheim and his collaborators on the *Année sociologique*.

The eighty papers in these volumes are classified roughly under three headings: (1) hierography or the descriptive history of religions (including archaeology); (2) hierology, dealing with problems of comparative religion; and (3) hierosophy, chiefly devoted to general essays in the philosophy of religions. The following papers seem to the reviewer of special importance: Tome I—"Archéologie et histoire religieuse. Hiérogaphie": "Moulins à prières, rues magiques et circumnambulations," pp. 1-24; "Les roues liturgiques de l'ancienne Egypte," pp. 25-40; "Archéologie de la croix," pp. 63-81; "Quelques réflexions sur la persistance et la transmissibilité des types iconographiques," pp. 105-17. Tome II—"Questions de méthode et d'origines. Hiérolologie": "L'Animisme et sa place dans l'évolution religieuse," pp. 109-24; "Des origines de l'idolatrie," pp. 125-47; "L'Intervention des astres dans la destinée des morts," pp. 328-39. Tome III—"Problèmes du temps présent. Hiérosophie": "Religion et superstition de la vie," pp. 327-46; "Sur l'histoire de la science des religions," pp. 347-66.

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Why Women Are So. By MARY ROBERTS COOLIDGE, PH.D.,
author of *Chinese Immigration*, *Alms-house Women*, etc.
New York: Henry Holt & Co., 1912. Pp. viii+371. \$1.50.

The author herself has characterized her book as "a first-hand study of the ordinary, orthodox, middle-class woman who has constituted the domestic type for more than a century," answering the question: "Is the characteristic behavior which is called feminine an inalienable quality or merely an attitude of mind produced by the coercive habits of past times?" As a working hypothesis she assumes that women have been "what men expected them to be," that "sex traditions rather than innate sex character have produced what is called 'feminine' as distinguished from womanly behavior." Here